



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

4. Of a storm :
 Long foretold, long last,
 Soon come, soon past.
5. A red sky in the morning is the sailor's warning,
 A red sky at night is the sailor's delight.
6. A halo around the moon denotes falling weather.
7. The rainbow presages that the rain is over ; also that no other universal deluge will ever take place.
8. When the new moon lies with its horns up, it is a sign of dry weather. If the horns are downturned, it is a sign of rain.
9. It always rains Quaker meeting week.
10. When the wind veers against the sun,
 Trust it not, for back it will run.
 When the wind is in the south
 It is in the rain's mouth.
11. Evening gray and morning red,
 Traveller wise will keep his bed.
12. If February gives much snow
 A fine summer it doth foreshow.
13. A rainbow in the morning is the sailor's warning,
 A rainbow at night is the sailor's delight.
14. If it rains when the sun is shining people say, " The Devil is beating his wife."

(b.) *Terrestrial :*

1. If the groundhog sees his shadow on the second of February, he goes back to his hole in the ground for another six weeks' doze, as he knows that the winter will endure so much longer ; *per contra*, if he cannot see it, he stays out, for he knows that the severe weather is past.
2. When cats wash their faces it is a sign of rain.

NOTES AND QUERIES.

REPORTS CONCERNING VODOOISM. — The following was related to me last summer (1888) by Rev. R. E. Gammon, for several years missionary of the London Baptist Missionary Society at Port-au-Prince : —

1. It is popularly asserted in Hayti and San Domingo that the negroes perpetuate Voodoo orgies, and that cannibalism is still practised. It is said that meetings are held in the mountains, and that the members of the fraternity are compelled to attend at the sound of the drum, notwithstanding their efforts to resist the call. I believe that meetings are held, but do not think they are accompanied with human sacrifices.

The negroes in Hayti and San Domingo are very superstitious, and make use of spells and resort to conjurers. A negro man whom I recently mar-

ried went first to a conjurer to consult him about obstacles which appeared to stand in the way. He was informed that the corners of his house had been "salted," and was directed, in order to have the spell removed, to bring two wax candles, a bottle of rum (about one and a half pints), and a clear glass bottle of about the same size. This he did, and, further gave the doctor a sum of money equal to about eight dollars. The doctor returned the bottle filled with a clear tasteless fluid, that seemed to be pure water, and directed him to drink it. The patient followed this advice, and within four weeks afterwards was married to the woman of his choice. The negroes make use of candles in their peculiar rites, after the custom of the Roman Church. They frequently put a lighted candle under the bed, a custom which gives rise to many fires.

2. A young woman, A. J., 35 years old, daughter of her master, a Mr. —, of Augusta, Ga., an intelligent quadroon, who had been mistress to a white man, and can read, says she believes in a class of persons who can cast spells and make people sick. She would not knowingly let one of them enter her door. They all know each other. In New Orleans they hold meetings, at which spells are cast. These meetings are called together by the head man, on complaint of one of the band. They all dance or walk around a pot which is placed in the centre of the room. As they dance the imprecation is uttered against the person who is to be injured. Fire is placed in or under the pot.

3. Dr. H. N. Bryan of Philadelphia informs me in regard to my inquiries in reference to Voodooism that he had just written the death certificate of a negro man who died of consumption.

The deceased had been a janitor in a large building, and belonged to the "reputable" class. Some time before his death his brother visited the doctor and asked to be told the cause of the sick man's illness. Upon being informed, the brother replied, "No! He is bewitched. He has had a spell put upon him. He is getting old, his family are tired of him, and are trying to put him out of the way. They have bewitched him. They did it once before, and if I had not then gone to another Voodoo doctor, and paid him to remove the spell, he would have died." The doctor tried to reassure the man, but he went away unsatisfied. This brother was an industrious and comparatively intelligent man. His family were well educated, and after the father's visit the children called and told the doctor not to mind what their father had said.

At my request Dr. Bryan made inquiries of the negroes about the Voodoo sorcerers, and was told they held meetings in Philadelphia, at which they performed horrid rites, and that they were able to make themselves known to each other by secret signs. — *Stewart Culin, Philadelphia, Pa.*

ARAB LEGEND OF THE DEAD WOMAN'S OFFER OF MARRIAGE. — In the mountain pass leading to Mt. Sinai, called Nakb-el-Hawi, Bedouins point out a smooth, rounded rock, which they say is the back of a woman, of whom they tell the following story: —

A young Bedouin going over the pass carried his dead mother in a bier